

# THE BAPTIST RECORD.

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## GREAT SOUTHERN BAPTIST CONVENTION, BALTIMORE, MD.

(CONTINUED FROM LAST WEEK)

### Saturday Morning Session.

When President Levering called the Convention to order there was but a small congregation present. But when Dr. M. F. Hunt had finished the devotional exercises a goodly number had assembled. The president announced that foreign missions would have the day.

### Work in the Foreign Field.

The year's work of those men who go off into foreign countries to fight the battle of Christianity where it has never been waged before or where they are many who have not yet heard the gospel was made by Rev. R. J. Willingham, corresponding secretary of the Foreign Mission Board.

He reported with much feeling and enthusiasm that the last year has been unprecedented both in the number of conversions and in the amount contributed for the year's work. Three thousand two hundred and twenty-three persons were baptized by the missionaries and made regular members of the Baptist faith, and in the churches of the Southern Baptists during the year \$501,058.84 was collected from one source or another for the work.

But the report says that \$250,000 more than that amount will be needed for next year's work, and when the foreign mission committee is formed with members from each State an effort will be made to so apportion the amounts that there will be contributed next year about \$750,000. There is a deficit of \$37,000 in the Board's accounts, due to extra labors in the field. The report is, in part, as follows:

"The \$501,058.84 was used during this year to maintain missions in China, Africa, Japan, Italy, Mexico, Brazil and Argentina. We have now 289 churches, of which only 23 are self-supporting. There are 539 outstations, and there were 3,223 baptisms during the year. Our total membership now in mission fields is 19,239. We maintain 318 schools, with a scholarship enrollment of 11,156, and the contributions from these has been \$57,423.98. We have 109 male missionaries and 137 females, and there are 114 ordained natives. There are 273 unordained male helpers and 80 unordained female helpers. There are

only 61 missionary residences owned by the Board.

"During the year our 14 medical missionaries in the 5 medical buildings have treated 42,846 patients with great success.

"The Foreign Board could at once invest \$250,000 in cash above our regular receipts where it would tell mightily for the advancement of the Master's kingdom."

A service of prayer was led by Rev. R. J. Willingham, of Virginia. Then came the reading of the reports of the foreign mission committees. Rev. W. C. James of Virginia, read a report on "Papal Fields" (Mexico, Brazil, Argentina and Italy). "Educational and Editorial Work of the Foreign Mission Board" was the subject of a report by Rev. George W. Truett, of Texas. Rev. W. H. Kable, of Virginia, reported on "Fields and Forces of the Foreign Mission Board," and Rev. Dr. J. Roach Straton, of Baltimore, read a paper on "Pagan Fields."

Following his report with a speech, Rev. Dr. Roach Straton said:

### Rev. Dr. Straton's Plea.

"We see the deepest need of the Word of God upon the pagan fields. The need of humanity there is most pathetic; as compared to our own country it is like the difference between night and day. It will mean liberty to them; it will bring not only liberty, but advancement, which opens up every other opportunity of life to these heathen. It will bring relief and healing to their suffering bodies.

"Another mission we have in those dark countries is a mission to the minds of these men. They need knowledge and truth that will banish their superstition. If we stop here we stop indefinitely short of the real goal. They must be educated. The deeper import of our missionary work, however, is that we are there in China and those other lands primarily to save the soul."

Rev. Mr. Kable spoke on his report and urged contributions to help along the missionary fund.

### For Monthly Returns.

T. H. Ellet, of Richmond, Va., introduced a resolution, requesting church

treasurers of States not to hold funds for missions for weeks and months, but send them in at least once each month. This move was taken by Mr. Ellet to save much needless expense. Last year the Foreign Mission Board received \$250,000, the greater portion of which came in the 30 days prior to the Convention. To meet expenses, it was said, the Board had to borrow money throughout the year and paid interest to the extent of \$17,000. The resolution was adopted.

Right back with this resolution came Mr. Ellet, and it was passed: Resolved, That each State Mission Board be requested to take up the question of the expense of collecting and forwarding money to the Foreign Board and see if the expense cannot be decreased and rendered more equitable.

Dr. W. D. Powell, of Kentucky, read the report of the committee which was appointed to consider the Stokes resolution, opposing the burdening of the Convention with the expense of printing and distributing extra copies of the minutes. The report was adopted. Secretary Lansing Burrows made a speech in this connection in which he said, if the printing and distribution were done, as indicated by the Stokes resolution it would entail an additional expense of \$1,000 for the former and \$160 for postage.

### Messenger No. 1684.

A belated messenger walked into the Lyric this morning and registered, and he was put on the books as No. 1684. Baltimore has broken the record, the attendance of delegates being the greatest in the entire history of the convention. Only seven other cities since the convention came into existence have gone into four figures. Here is the honor list:

Asheville, 1902.....	1093
Savannah, 1903.....	1136
Nashville, 1904.....	1095
Chattanooga, 1906.....	1451
Richmond, 1907.....	1411
Hot Springs, 1908.....	1258
Louisville, 1909.....	1547
Baltimore, 1910.....	1684

Figures on the preceding conventions are actual, on Baltimore not completed, as additional delegates are coming in daily. The total number of seats to



which States are entitled on the basis of representation is 3,814, and the attendance is therefore 43 per cent. Considering distances, the territory spreads over 16 States, and the fact that delegates have to defray considerable personal expense, the percentage of attendance is considered remarkable and indicative of a growing enthusiasm. But the number of delegates present does not represent the full attendance by a long shot. There are from 500 to 600 women daily in the auxiliary section, the Woman's Missionary Union. Again, the visiting attendance runs high, and the official estimates multiplies the delegate attendance by four for this, giving a total attendance of 6,592.

The Mission Study Class on South America closed its work this morning in Associate Congregational Church. Dr. Ray was greatly elated over the splendid interest developed in the class. Many of those who attended this class will lead classes in their own churches this year. Missionaries from Brazil and Argentina spoke at the class sessions from day to day.

The friends who made the proposition to Dr. Willingham, some months ago, when informed that there was a debt on the Board, made another proposition—If the Southern Baptists would send out 30 missionaries he would defray the expenses and support for one year of 20—this would amount to \$20,000. Secretary Willingham was anxious to wire him that the Convention would meet his proposition and proceeded to raise the amount. He soon found 10 who would give \$1,000 each—and when the collection began it was difficult to stop the flow which continued until 14 were found to meet the unknown brother in his proposition. When Dr. Willingham began to speak he asked Rev. Martin Ball what his denominational name was—to which Mr. Ball answered "Baptist." The great doctor said with emphasis, "I am sick and tired of our people emphasizing 'the Baptist' instead of the 'missionary.'" Mr. Ball said "I would be glad to show this great throng that one cannot be a New Testament Baptist without being missionary."

Dr. F. B. Meyer, of London, president of the World's Sunday School Convention, was the great personality before the Convention today. Something like the feeling that inspired the old Crusaders took possession of the assembled host of the Convention when the venerable old man raised his hand prophetically and said: "We stand a second time to rescue the grave of Christ from the infidel. The Mediterranean Sea is the line of demarkation between Egypt and Palestine. It is the great sea of separation between the land of liberty and the land of darkness."

"I am here," he said, "as the representative of the oldest church in Christendom, which emerged before the Roman Catholic or the Greek Church emerged. It began with John the Baptist. This is the eve of Pentecost. And I address strict Baptists, as on the day of Pentecost they were strict. Few men go today to the ministry, and yet Peter said on Pentecost men and women should prophesy. You ministers should preach as if Christ were ever at your side. The Christian life today is not the life of Pentecost."

Dr. Myer introduced his remarks by saying that as the English people sorrowed when the great McKinley died, so the Americans now mourn with the English on the death of King Edward. "The blending together of the great Saxon race," he said, "will win the world for God."

In discussing the report of the committee on papal missions, Dr. W. C. James, of Virginia, said: "The Southern Baptist Convention has no apologies to offer the Roman Catholics for invading Catholic countries in an endeavor to convert Catholics to the Baptist faith. Two causes of pre-eminent importance have made necessary the work in the papal fields. One of these is, the curse of modernism which has fastened itself on the priesthood in such countries as Mexico, Argentine and Brazil, and led those priests to skepticism concerning the actuality of the spiritual truths and often to avowed atheism. Under such conditions is any apology necessary? Should we, as Christians, leave these unfortunate people to starve under such neglect?"

"The tide of emigration attracted by the fertility and resources of that continent is turning thitherward and I venture to predict that South America will eventually prove herself a formidable rival to her northern sister in every commercial field. In view of that fact, it is urgent that we intrench ourselves firmly in South America, for its ultimate salvation. The work is difficult, and the results are slow but encouraging. In Italy, where we have the greatest amount of opposition, we have established 34 churches with a membership of 903. We have 47 churches in Mexico, 109 in Brazil and 6 in Argentine. Give us larger and better equipment, our most crying necessity, and we are bound to accomplish great results."

Vice President S. V. Brooks, of Waco, Texas, said "peace among nations has much to do with the spread of the gospel. War ought to be abhorrent to modern civilization, as it is to God. The nation, like the individual, when armed overmuch, will always be disappointed when war doesn't come its way. The contractors, the money lenders, who profit

by the sale of war goods, are often the cause of war."

"This Convention may well study questions like this, which come close to the home and the people. If Christianity takes no cognizance of it, those who are responsible for such conditions will pay the penalty here or hereafter. War is not productive. The cost of war is not limited to money, but the heritage of hate, which lies at the base, is the worst of all. We shouted with glee at the Japanese war. But consider the orphans now in Japan."

#### Tired of Priestcraft.

Following this address Rev. J. W. Williamson, of St. Louis, Mo., declared men the world over are tired of priestcraft, both Buddhist and Roman. "There is a crash everywhere of breaking chains which will increase with the coming years. We need not fear the enterprises of Roman missionary fields. The cry of the orphan world comes to us tonight. A layman out in the field will do the work that ministers have failed to do among those who believe nothing."

"In these days of growing dissatisfaction and unrest the big business man who can only be satisfied with big things in life can only be religiously satisfied by a world campaign. We face a crisis. The Christian world owes a great deal to King Edward, who like his mother, led the people in Christian paths. She blessed the people over which she ruled, and under the mother and son the people enjoyed religious liberty."

Secretary R. J. Willingham, of Richmond, Va., next came to the front of the platform and announced that foreign missionaries were all on hand and had something to say of their work in foreign fields. Those who spoke were Rev. George Green, missionary for 30 years in Canton, China; Rev. J. R. Saunders, Yingtak, Canton, China; Rev. Peyton Stephens, Cheefoo, China; Rev. Y. Chiba, of Fukuoka, Japan, and Rev. F. F. Soren, of Rio Janeiro, Brazil.

#### Missionary in Tears.

Rev. F. F. Soren, somewhat hampered in the English language, spoke of his troubles in Brazil, where the little Baptist meeting-house adjoins a beer garden which an American from Louisiana has established. Mr. Soren, with tears in his eyes, told how for nine years he had to discontinue services because of the noise of the brass band and of babies that were set to crying in the adjoining beer garden. "You cannot imagine," he said, "how sad I was that I could not preach in that place. I thank you for what you have done for us, and I shall always thank you for your kind help."

His eyes filled with tears. Bro. Soren sat down beside Secretary Willingham. The secretary was on his feet in a moment and began to solicit subscriptions toward building a \$60,000 church for Mr. Soren, to be erected in the very heart of Brazil.

"Right here in this audience," said Mr. Willingham, "who could give \$50,000 toward this worthy cause?" The result of Secretary Willingham's plea was a subscription of \$150, whereupon a delegate arose and suggested that a prayer be offered that God might inspire some one to contribute liberally.

Secretary Willingham offered a touching prayer for this purpose, and closed with a request that God would inspire some young men or women present to volunteer their service in the missionary field. Scarcely had the prayer closed when President Joshua Levering let fall his gavel, and, upon the motion being carried, the meeting adjourned. The matter will come up for further consideration at the closing session tomorrow.

Dr. W. L. Poteat read the report on education. He declared that there is a universal moral depression in business, social and political life, infidelity to trust and the prostitution of public purposes to private ends, as the result of practical materialism, the fault of which is to be laid on the development of the home and the school where religious training is lacking. Education without is no education, and he criticized the exclusion of denominational schools as sharers in the Carnegie Endowment Fund merely because they are denominational.

The moment is opportune for the denominational control of education, now that there is an awakening of the gravity of the moral situation of the world. At the bottom of the awakening there is a moral renaissance. A single year in Chicago has yielded 15,000 criminals, all under the age of 20 years. The cries of these criminals is marked by the bravadoes and the excesses of the youth. Wherever men look on the horizon they recognize universal moral depression in business, society and politics, as well as infidelity to trust and a prostitution of public purposes to private ends, because of the growing practical materialism.

"The invariable conclusion is that there is a prevailing moral depression of social conditions in the western world which is to be laid on the development of the home and the school. The family life has become a modified economic revolution. The city was made to make money and not in which to grow children. When you come to the state system of schools the conditions are worse. They should be the defenders of the people. Religious instruction is said

not to be the function of the state, and so men are becoming dissatisfied.

#### Churches Responsible.

"If there be reconstruction of education necessary, the responsibility lies upon the churches; and yet the presence of the churches is widely regarded as an intrusion and an impertinence. The feeling is expressive of the growing secularism of the time. There is a new theory of the state, which holds that the social spirit expresses itself not only in the government, but in religion and education."

"In the next 10 years the state universities will double their present equipment. The Carnegie Fund was meant to dignify the profession of teaching. I esteem the foundation as great and noble. It is the discrimination against colleges controlled by religious denominations, to which I object, as it excludes 65 per cent of our colleges. The aim of education is not learning, but character. We must assert the supremacy of soul over sense and reassert the superlative work of religious education. Morality is born of religion itself. Education without religion might be compared to packing one's grip and leaving out the grip."

F. W. Boatwright, of Richmond College, made an earnest appeal for the building of stronger educational buildings for the world-wide movement of education and evangelization. He said that the Baptist colleges for women are in dire need and the colleges for men are behind the average. Endowments, he said, were needed. The reports showed that the Baptists have 17 colleges which are co-educational and 19 schools for higher education. The endowments amounted to \$2,920,167 for men's colleges and \$213,000 for women's colleges. The average number of students in men's colleges last year was 178, while the number for women doing exclusive college work amounted to 387.

Our country as a whole has no system of education. The Federal Government gathers statistics and publishes reports, but, except as it co-operates with the States in the agricultural colleges, it in no wise determines or controls education. The States have entered the field of education in all its grades. Each succeeding year sees the States endeavor more fully to occupy the entire field. Each of the 46 States has its own concentrated system of public instruction. Denominations and individual founders tend to restrict themselves more and more to education of collegiate grades. There are some who expect to see the denominations eventually abandon their colleges, and thus commit all educational duties and privileges to the States. On the other hand, the General Education Board, financial

ly the strongest and most potent educational agency in the world, seems to have no fear of such a change of policy on the part of the denominations. This board co-operates most helpfully with the denominational colleges, evidently believing that they have a worthy mission and that their constituencies will remain true and loyal.

Several tendencies mark educational effort among Baptists at the present time. There is a wise hesitancy about founding new institutions. Everywhere there appear attempts at concentration and co-ordination of educational effort. The denomination is patiently working out its educational problems within State lines, and is reaching a better understanding with the State-supported institutions. It is increasingly evident that Baptist educational institutions are public institutions, though not supported by the State, and that they perform the highest public service. There is noticeable also a wholesome tendency to emphasize the Christian and unselfish ends of our teaching, so that our colleges become more and more a contribution to Christian unity in spirit and social service. The influence of our institutions for good as regards the State supported schools is also growing and we may expect this influence to become yet more beneficial. The periods of economic and scholastic unrest, our Christian colleges may prove themselves the bulwark of the nation.

#### Denominational Press.

The early part of the afternoon session was devoted to the denominational press. Dr. Geo. W. Truett, of Dallas, Texas, said that as the secular press was an influence for good as well as evil, the time was ripe for a plea for the denominational press. "The problem of all problems before this Convention is the enlistment of thousands upon thousands in the Baptist cause, and for this enlistment there is no other agency than the denominational press. What kind of paper should it be? One cast in the New Testament and faithful to the Baptist creed? The Baptist papers have unfortunately gone too much into sociological discussions. The treatment of our Baptist papers of the South is a reproach and a sin."

Rev. High C. Moore, editor of Biblical Recorder, of North Carolina, stated that the denominational press occupied a place greater than the pulpit. He spoke of the great factor it had been in the development of social and industrial life.

Dr. I. J. Van Ness, of the Sunday School Board, offered a resolution providing for a committee to adequately present the matter of the denominational press in the Convention at Jacksonville.



## Monday Morning Session.

The Convention will go into history tonight. It is "resolution morning." The majority of these resolutions were adopted, the only one that aroused opposition emanated from Dr. F. C. McConnel, of Waco, Texas. This resolution sought to arrange an amicable understanding with our Northern brethren concerning the territory of the two conventions. The resolution was rejected. The scripture lesson was read by Dr. E. E. King, of Texas. Every Mississippian was glad to see him.

Rev. T. B. Ray, of Richmond, Va., introduced a resolution, which was adopted, in which the Southern Baptist Convention pledged its co-operation with all the Baptists of the world in the work of the World's Baptist Alliance, and in promoting the congress in 1911. It further approved of the raising of the fund to provide the passage money of 100 continental delegates to the congress, any surplus money to be devoted to the proposed Baptist Training School of Central Europe. It was also resolved that the members of the executive committee of the World's Alliance, heretofore appointed, J. N. Prestridge, of Kentucky; K. H. Pitts, of Virginia; W. W. Landrum, of Kentucky and E. W. Stephens, of Missouri, together with John W. E. White, of Georgia; Joshua Levering, of Maryland; George W. Truett, of Texas, and A. T. Robertson, of Kentucky, are appointed

## Publication Society Withdrawn.

Rev. T. P. Bell, of Georgia, read a resolution that was quickly adopted, even though it was perhaps the most important on which the Convention has acted. It follows:

Whereas the removal of branch houses of the American Baptist Publication Society of the South has left open a great field for the preparation and dissemination of Christian literature of many sorts, especially of the Baptist type; and,

Whereas somebody is going to occupy this field more or less to the advantage of our Baptist interests; and

Whereas there is no agency, individual or otherwise, so well qualified to occupy it to the satisfaction and profit of our people as is our own Sunday School Board, which has means, experience, business touch with all our churches, Sunday Schools and pastors, knows well the needs of our people and enjoys the confidence and affection; therefore, be it resolved,

That, The Board be authorized and urged to enter at as early a date as possible on the work of supplying the brethren of our churches with books, tracts, hymns and song books, and indeed all supplies for churches, Sunday Schools, missionary societies and Young

People's Union, such as are suitable and desirable.

That, in the prosecution of this work it enters into the closest possible co-operation, consistent with wise business management, with Baptist book houses in the various States, especially those under the control of the Baptist bodies.

That, The Board be authorized to seek from the churches, Sunday School and other organizations, co-operation with the Convention, gifts for its distinctively missionary operations in the matter of colportage and tract distribution.

## Last Day of the Convention.

When President Levering opened the meeting Monday morning the rostrum was almost lined with missionaries—men and women who labor in the home field or in foreign lands. They had not had an opportunity. The entire day was given to hearing the missionaries, and the reports on temperance and woman's work.

Sunday was given to the worship of God. Every pulpit in the city was filled by members of the Convention, except Catholic and Episcopalian. In the afternoon Dr. Len G. Broughton, of Atlanta, struck some telling blows as he made an enthusiastic talk on the "Devil's traps" in the Ford's Theatre. Some of the Elks and Eagles got furious.

The committee on temperance submitted a strong report. It is in part as follows:

The Christianized nations of the earth will some day lay their trophies of social and civic achievement at the feet of Jesus. Believers in our Lord are to be active, not only in individual salvation, but also in that of social and civic life. The Southern Baptist Convention, representing a constituency of two million members, and being a unit of expression and the active agency of more than 20,000 churches, cannot avoid those differences of opinion upon current problems of civic and social morality and policy which will enable the churches to bring to bear upon these questions the ideals, hopes and ambitions born within them by the Spirit of God and the truths of the New Testament. The saloon must go. It must die as slavery died and witchcraft. The sense of purity, decency and sympathy for the helpless awakened by Christ will drive the saloon from the face of the earth.

The practical outcome hinges largely upon prohibitory legislation. This Convention stands emphatically for moral suasion and also for the principle of prohibitory legislation in the great cause.

A new issue confronts us. The tactics of war must be changed somewhat. Great and permanent victories have been won in the halls of legislation. But

they have opened fire from another quarter. They have formed a gigantic conspiracy to repeal temperance legislation by bringing it into disrepute through bold and denant lawlessness. They will demonstrate themselves to be scurvy criminals and then offer large sums for license to do wrong. This is a challenge to the courage, identity and unity of those who contend for the right. The new conflict will require patience and persistence of the highest order. Here is the danger point. Every temperance citizen will be needed on the firing line. If Christian America will successfully enforce our anti-liquor laws in the face of this carefully planned and skillfully executed criminality, a new era of civic righteousness will dawn upon the country.

A most serious situation is presented in the partial nullification of the anti-liquor laws of the various States of the Union by the privilege which vendors have under the interstate commerce and internal revenue laws of the federal government. They can ship liquor over the state lines into prohibition territory and sell there under the supposed protection of internal revenue tax receipts. So far the federal power has failed to give the States the protection in this matter they deserve. This attitude of the general government toward the States is unsympathetic, unjust and subversive of the true relation of harmony and co-operation which should exist between the federal power and the state. The Convention appeals to Congress to pass laws which will put interstate shipments of liquor under the police regulations of the State into which they are shipped and which will prevent the sale of liquors under the federal authority in territory where such sale is prohibited by local laws.

We recognize with gratitude the attitude of Congress in reflecting the increasing public sentiment of the people by enacting numerous laws during recent years for the curtailment and prohibition of the liquor traffic; and we earnestly commend the friends of our cause in Congress, who have made this advance legislation possible. We also commend the President for his example of total abstinence and for his recent action in insisting upon changed regulations governing the issuance of the United States official tax receipts of retail liquor dealers whereby the infamous work of the so-called "bootleggers" and other violators of prohibition laws will be rendered more hazardous and almost impossible without detection under proper State enactments and enforcement.

Your committee desires to commend the good work done by all temperance organizations, among which we mention

the following: The Anti-saloon League, the Woman's Christian Temperance Union, the National Interchurch Temperance Federation and the National Temperance Society and Publication House of New York. We also recommend that the president of this Convention appoint a deputation of from three to five members, who shall visit Washington in person, very soon, and lay before both houses of Congress a petition embodying therein the recommendations of this report as to federal legislation, the president of this Convention to be the chairman of the deputation.

A number of brief talks, all spirited, were then made. Dr. I. N. Loftor, of North Carolina, said the ministers should stand by the women of the Woman's Christian Temperance Union, regardless of unclean politicians. "The pastors and the women," he said, "can wipe out the evil."

Dr. J. M. Frost spoke to the report concerning our withdrawal from the International Sunday School Committee. He said in part:

"The Southern Baptist Convention cannot possibly withdraw from its connection with the International Sunday School Association, speaking properly, because it is really in no manner actually connected with it. We are an independent body and are not affiliated definitely with the association. Therefore, you will see that no action of withdrawal will be necessary. The fact is that Baptists of the South simply refuse to indorse or to use the graded lessons of the association, and if the association refuses to change them we will simply discontinue our subscriptions to their lesson courses and arrange individual ones for the use of our denominational Sunday Schools.

"It is more than probable that it will be found necessary to do that, because it is extremely unlikely that the association will change the nature of their courses, which are aimed to meet the needs of every denomination and which circulate all over the country. The committee, which is working on my resolutions, and which has been given no definite name of its own, held a meeting this afternoon to make plans for work on the matter. They decided to hold another meeting sometime hence—possibly next fall—at which a detailed plan of campaign will be mapped out, and as soon afterward as possible the protest will be presented to the association. The meeting of the committee will probably be held in Nashville.

"At the next meeting of the Convention the committee will submit a report of the work accomplished during the year, with particular reference to the result of the conference with the International Sunday School Association. As

is more than likely, if the report is unfavorable, steps will be taken at once to prepare a series of uniform lessons which will be acceptable to the Baptist churches and Sunday Schools of the South. When these are prepared they will be introduced throughout the South immediately. In the meantime we will not use the graded lessons of the association, but will use some other that is at least more satisfactory than theirs."

## Woman's Work.

The report of the committees on Woman's Work was presented by Dr. T. P. Bell, of Georgia. He declined to speak at length. Dr. J. B. Gambrell, of Dallas, Texas, said:

"The difference between the laymen's movement and the woman's movement is this—well, I don't drive behind a team which is not rigged up in a Baptist harness. The woman's movement is auxiliary to the Convention."

Rev. Peyton Stephens, missionary from China, next took the platform. "I am tired," he exclaimed, "of all this talk concerning the weaker vessel. The woman can beat the man every time, in anything she undertakes. She has more moral courage, and she has more sense generally. The lay movement is a great move generally. I wish men would go ahead and convert the world; those who are always talking about it."

An interchange of thanks on the part of the press and the Convention was the next matter of business. Rev. J. N. Prestridge, of Kentucky, offering the following resolution:

Resolved, That we express our hearty appreciation for the service rendered this Convention by the press of Baltimore, a service most excellent in the courtesy of its reporters, in the amount of space given and its sympathetic appreciation for the objects here promoted.

After it was carried, Rev. Alexander W. Bealer, of Tennessee, gave forth a resolution from the press of Baltimore.

We, the undersigned reporters who have been assigned by our respective Baltimore and Southern daily papers to report the proceedings of the Southern Baptist Convention of 1910, desire to express before the Convention our appreciation of the thoughtfulness manifested by the members of the executive committee in providing facilities for our work which have been unequalled in previous gatherings of this kind.

We desire especially to record our thanks and hearty appreciation for the constant and timely and impartial assistance which has been given us by Rev. Louis J. Bristow, of the executive committee, who has been present at the press table.

And we congratulate the Convention upon the work done by it.

## Monday Evening Session.

The closing session of the Convention was in the nature of a mass-meeting, the feature of which was a number of addresses by home and foreign missionaries. Although hundreds of the delegates who live far South had already departed, the auditorium of the Lyric was crowded to the doors.

Dr. A. E. Brown, superintendent of the Mission School of North Carolina, introduced as the first speaker of the evening A. S. Petry, of Kentucky, who conducts a school in the mountain districts of Kentucky. Another mountain boy introduced was Prof. L. V. Hawkins of Upton, Ky. "In the mountain passes of Kentucky the people are all Anglo-Saxons, while you have here," he said, "a mixture of Italians, Germans and Huns and what not, a conglomeration of the worst and the best. There is a great force wrapt up in the mountain boy." He contrasted conditions in Kentucky now and in former times. "Women," he said, "are safe to go anywhere now. What do we stand for in our schools? We are against every vice, and the liquor and the tobacco habits have been tabooed. Some preachers who are not from the mountains have not gotten that far—to go without tobacco."

Secretary B. D. Gray, corresponding secretary of the Home Mission Board, next informed the audience that he had several foreign missionaries on hand who might interest them. The first one, he said was "Moses." Then he hesitated, and hesitated some more, until finally the laughing assemblage was introduced to Rev. Moses McCall, of Havana, Cuba. Mr. McCall said that 30 years ago the Bible was a prohibited book in Cuba. "We have not the means," he said, "to carry on our work as successfully as we might. We need more young men to enter the missionary field."

## A Mexican Speaks.

Signor Barosio, a Mexican, from El Paso, Texas, addressed the assemblage in pure Castilian, while Rev. C. D. Daniel, of the mission of that place, acted as interpreter. Signor Barosio said in part:

The Baptists in our country have increased rapidly, even though opposed by the Romanists and the partly evangelized. We have 3,000 members in Mexico, and from Mexico there pours into Texas every year 15,000 to 20,000 men. The great majority bring superstitions and vices with them. They do not change their religion but give it up and become indifferent. There is a means for us to win them over and that is by winning the children of the fathers who come across the Rio Grande. We need to establish primary schools. The great majority of the people do not know



how to read. In establishing these schools we can teach the principles of the religion of Jesus.

Rev. W. C. Newton, of North China, stationed at Hong Chow, said that the Chinese bear the same attitude toward the gospel as did the Jews of old. The Chinese ministers, according to Rev. Newton, are doing wonderful work. Rev. Dr. Green, of Africa, said that in Lagos the Baptist church stands as a monument to the early missionaries. The church has 500 members and is self-supporting.

Rev. E. L. Wayne, of Japan, was the last speaker of the evening. He referred to the visit of President Joshua Levering to Japan two years ago. He said that Mr. Levering had been introduced at a meeting of Japanese Baptists as a former candidate for the President of the United States. The convention then adjourned to meet in Jacksonville, Fla., next year.

At 9:30 Monday night, with a crowded house, the old hymn, "Blest be the tie that binds," was sung, tears started from many eyes. An old-fashioned hand-shake was participated in by hundreds. Every messenger left with the feeling that Baltimore is a great city, and understands thoroughly how to entertain a convention.

Already the brethren at Jacksonville are making preparations for the 1911 convention. Everything was done for the convention at Baltimore that was necessary and Jacksonville does any better it cannot now be conceived what it is.

#### COLLEGE TIDINGS.

(W. T. Lowrey).

The brick have been bought and are being placed on the ground for our splendid new science building. The architect has completed the plan, and the building will be a jewel. It will be beautiful in appearance, and the architect says it will be the most practical and useful building of its kind in Mississippi.

We are closing what is regarded by the faculty as one of the best sessions in the history of the college. The behavior and work among the students have been better than usual.

Our new catalogs will be ready for the mails, we hope, in about two weeks. If any of our friends know boys who ought to have catalogs they will greatly favor us by sending the names and addresses. If any can exert personal influence in turning the right kind of boys to Mississippi College their co-operation will be greatly appreciated.

One of the regular State Normals will be held at Clinton beginning June 14th and continuing 4 weeks. We hope to have several hundred teachers in attendance. Let all who are interested write us.

## Sunday-School Lesson

By M. M. LACKEY.

To be studied with open Bible.

### THE GOSPEL OF THE KINGDOM.

Lesson 9 May 29.

(Matt. 14:13-21; 15:29-39).

Golden Text: Jesus said unto them, I am the bread of life.—John 6:35.

#### The King's Banquets.

Last week's lesson told of a banquet; where was it held?

Where and when was the first banquet in today's lesson probably held?

(The place was near Bethsaida Julias, on the northeast shore of the Lake of Galilee. The time early in April 29, just after the death of John the Baptist and the return of the twelve disciples from their preaching tour through Galilee).

When and where was the second banquet in this lesson? (About a month or more after the other, on the eastern side of the sea of Galilee, probably in Decapolis).

Verses 13, 14: State the three reasons given by Matthew, Mark and Luke to explain Jesus' retreat from Galilee?

Why did the disciples specially need an opportunity to talk with Jesus? (Mark 6:30, 31).

What is meant by "desert place"? (Deserted, uninhabited).

Why was the crowd with Jesus larger than usual? (John 6:4).

How did Jesus meet the intrusion of the multitude? (Mark 6:34; Luke 9:11).

What had Jesus been doing all day?

What does the word "compassion" mean?

Why did the people not let him rest? Why are people inconsiderate?

Verses 15-18. What did Jesus do for the people all through the day?

Toward evening what did the disciples advise him to do?

What responsibility does he lay upon the disciples? (Give ye them to eat).

What did the disciples suggest? (Mark 6:37).

Why was Jesus more sympathetic than his disciples?

Verses 19-21: Tell the story of what you think actually happened then.

Can you understand how this was possible?

Was wireless telegraphy understood ten years ago?

Do you think we have yet learned all God's ways of working?

Of what later scene in the life of Jesus and the disciples does this event remind you? (I Cor. 11:23-26).

In John's account what great teaching follows the miracle? (Jn. 6:12).

Verses 29-39: Mention the differences in the accounts of the two feasts?

Why were two events so similar to each other as these two narratives recorded in the gospels?

What did Jesus do before he fed the multitude in each instance?

How many baskets full of fragments were taken up each time? (Fragments has no meaning of refuse or useless bits left over; it indicates those parts of the loaves that were untouched when all were satisfied).

How does the language of these narratives show Jesus as the true gentleman? (Note his keen thoughtfulness, considerateness, sympathy, sensitiveness of his surroundings, courtesy, orderliness, regard for others before himself and his utter unselfishness).

Repeat the Golden Text, and tell how Jesus is the Bread of life.

Seek Further Answers.

Why did Jesus use a boy's lunch on this occasion?

Did that boy's investment pay?

What did he invest?

What did he gain?

After Jesus had broken the bread and given it to the disciples who were then responsible?

What can you always know if Jesus provides?

Why did Jesus feed them with bread? How is bread ranked among foods?

What is the Bread of Life?

What part of us is nourished and strengthened by it?

What will happen if we refuse the Bread of Life?

Do you know of any one starving for want of knowledge of this Bread?

Are you helping to pass it on?

Do you ever despise the little chances of doing good that come your way?

Do you have a blessing asked at meal times at your home, or just a mumble?

What different human needs did Jesus satisfy at these feasts?

What personal needs does he satisfy today?

Does he satisfy you?

What eternal truth about Jesus is taught in this lesson?

Three important facts: (1) The multitude were in need; (2) Jesus had the power to meet that need; (3) Jesus met the need by using what men had, and by using men themselves.

### THE LELAND MEETING.

(A. J. Miller).

Our meeting began on Sunday, May 1, and closed on Saturday evening, May 15. The Lord graciously crowned the efforts with a glorious success. To Him be the honor and the glory. Evangelist W. D. Nowlin did the preaching in a most masterful manner. Great congregations greeted the preacher from start to finish. The tent proved an ideal place for the meeting. Prof. Bourquin led the music and right nobly he gathered men and women, boys and girls and organized them into a great chorus choir. The singing was truly inspiring.

Dr. Nowlin's sermon on John 3:16 was truly great and the best of the series. Nowlin is simply a fine preacher and successful evangelist.

We received, as some of the visible results, nine by letter and twenty-two on profession of faith for baptism. Leland has never before experienced such a revival of religion. Strong men were reached, convicted and converted. Something out of the ordinary for the Delta.

Our people have been lifted to the mountain top of spiritual rejoicing and are loath to come down. Because of the greatly increased financial ability of our church this pastor is already thinking of a great collection for State missions. For home and foreign missions we have made an advance of something over 25 per cent.

Dr. Nowlin and his singer go next to Winona where they are to assist Pastor Ball in a meeting. The financial remuneration of these servants of the Master proved a surprise to the whole town and these brethren received the sum gladly and with many words of appreciation.

The Lord has done great things for us, whereof we are glad. Leland, Miss.

### MINISTERIAL EDUCATION.

(W. T. Lowrey).

The funds for ministerial education are now overdrawn to the amount of \$72.00, and the bills for the month of May are still unpaid. This is in addition to the debt which the Board has been carrying for two years. We have notes at the bank for that. There are multitudes of churches that have not done anything for ministerial education during this session. May we not trust many of the pastors yet to take their collections for this cause? The change in the time of the Baptist State Convention has caused re-arrangement in the collections of many of the churches, and ministerial education seems to have suffered much of the disadvantage. We hope the pastors will not forget us.

### READ AND ACT NOW!

(C. L. Lewis).

The trustees of Mississippi College appointed S. G. Cooper, C. L. Lomax and C. L. Lewis a committee to get up a file of the College Annual Register Catalogue. When Dr. Webb's home burned we lost all the annual catalogues or registers we had on file. Now, reader, please get right up and go at once and mail to me all the old catalogues you have that were published before 1900. Our board of trustees will meet here May 30, 1910.

Clinton, Miss.

### TO THOSE WHO ARE PASTORS AND THOSE WHO ARE NOT.

(B. G. Lowrey).

If you belong to either class, please remember it is to be work and business this summer.

Bro. Leavell will teach a class from day to day in his little book on B. Y. P. U. methods.

Bro. Byrd will teach a regular training class from day to day in Sunday School methods. There will also be a class in primary Sunday School methods and a mission study class.

Then we will have some free open meetings to discuss your particular troubles, and some talks from Mississippi pastors telling how things have been done in their churches, and again some great sermons and addresses from great thinkers and great soul winners who come to talk to us on Bible doctrine and Christian work.

But where? and when? Why at the B. Y. P. U. Encampment, Blue Mountain, July 9-17. We have tried to put the date late enough not to interfere with farmers and crops, and early enough not to interfere with protracted meetings. Again we ask pastors and churches to keep this in mind in setting the time for meetings.

### LOGTOWN.

(Jennie Jones).

Logtown Baptist Church has just closed a glorious meeting, beginning April 30th and closing May 8th.

Bro. J. H. Patton is our beloved pastor. Bro. Webb Brame, of Long Beach, did the preaching. His sermons were purely gospel, seasoned with love and uplifting to the cause. The visible results of the meeting, the church was greatly revived, nine were added to the church, seven for baptism and two by letter. We all fell in love with Bro. Brame, and we praise God for such preachers as he is.

May God bless all who labor for him, and spread the circulation of The Baptist Record.

### AN ANSWER TO PRAYER.

I have been requested to forward an old story of the Civil War, as it has been told me, by an old veteran who served through the war. He said the command was encamped near Demopolis, Ala., and a detail was furnished every morning for town guard, one and a half miles distant. And when the guard was duly equipped and mounted they would be promiscuously posted "here and yonder." A heavy guard was placed around a new building containing prisoners, and he was placed upstairs at the top of the staircase to guard two soldiers condemned to death, belonging to the 9th Arkansas. He had orders not to speak to the prisoners and to let no one pass except a commissioned officer and minister of the gospel.

A dismal gloom pervaded that prison he said he would never forget. He heard the poor culprits groan and their chains rattle. A walled petition secreted the men from the sentinel's view, but it was not long before one of them came out dragging his shackles and walked close to the sentinel as if he wanted a little talk. The sentinel was under a heavy influence of sympathy and also a Christian, "he broke orders" and ventured to speak to the prisoner as follows:

"What command do you belong to?"

"I belong to the 9th Arkansas."

"What are you in here for?"

"For desertion."

"What is the nature of your case?"

"I ran away and went home to see my wife and two little children and I was picked up by cavalry and brought back and court marshalled and am condemned to be shot on a certain day."

"Well are you ready to die?"

"Yes, I am leaving it all with the Lord. All I regret is to leave my dear wife and two darling little children."

The conversation was heart-rending and both the prisoner and sentinel were weeping. And the sentinel vouched that he was going to pray for the two men incessantly although he did not see or talk with but the one, but he promised he would try with all his power to rouse every Christian in the whole brigade that he could find and that he would lose no time in hunting for them. They were to be executed in ten days and after six or seven days had passed the soldier made inquiry as to the condemned men in the prison over in town, and was told that they were pardoned and released the day before, and oh, what a happy hour that was, and he feels happy over it yet, and the happiness to know we have a Father in Heaven to go to in our troubles.



# The Baptist Record

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## THE TRIP TO THE CONVENTION.

On the afternoon of May 9th, a large majority of those who attended the Convention from Mississippi left over the Illinois Central Railway. When we reached Memphis our party numbered about one hundred. The special equipment from Jackson consisted of two tourist sleeping cars and one special day coach. These went through to Washington. Those courteous gentlemen, Mr. A. S. Haines, D. P. A. of the I. C. road, and Mr. Evan Prosser, traveling passenger agent of the Baltimore and Ohio railway, accompanied the party, the former to Louisville, Ky., and the latter to Baltimore. Two more courteous and accommodating railroad officials are not to be found anywhere. Indeed all the officials from the porters to the conductors on all the trains were all they could have been to our party, bringing the entire party under lasting obligations to them. The service given by these two roads was all that could be desired. Upon the whole it was one of the most pleasant trips ever made by our Baptist people. The cordiality and fellowship of the party were superb. No articles

were lost, no accident of any kind, indeed not one thing occurred to mar the comfort and enjoyment of the trip. We had the pleasure of making the acquaintance of Mr. R. S. Brown, D. P. A. of the B. & O. Railroad, at Louisville, who proved himself a most obliging gentleman. When you want the very best train service, take the I. C. and the B. & O. When the Convention was over, this happy party scattered, some going to New York, some to Philadelphia, some to Pittsburgh and still many others to Washington, where the great World's Sunday School Convention convened on Thursday afternoon of May 19th.

So far as we can learn everyone of the party reached home without a single accident, even of a trivial kind. Side trips were taken to several points of historic interest, among one of the most interesting being a trolley trip to Annapolis (Anna town).

Quite a sprinkle of our people went by other roads, all receiving the very best attention. Several went over the A. & V., others over the Southern and still others over the I. C. and C. & O. The occasion was truly a great one.

The Summer Normal is to be held at Brookhaven June 13-July 9, 1910.

The day of dedication of the Greenwood Baptist Church has been changed from May 29th to June 5th.

The Baptist Record acknowledges its obligation to the Tennessee College for an invitation to its commencement exercises May 29-31.

Rev. B. L. McKee, a graduate from both Mississippi College and our Seminary, accepts the Gunnison and Rose dale churches, each for half time.

We notice from the Convention Bulletin of Northern Baptists that Rev. M. R. Cooper was assigned a pulpit in South Chicago at 11 a. m. on Sunday of the Northern Baptist Convention.

Pastor Ball is in the midst of a great meeting at Winona, having to his help that splendid preacher, Dr. Nowlin, of Kentucky. We trust the Lord will give his people a great victory in Winona.

The Southern Baptist Convention apportionment for Mississippi is for home missions \$31,000 and for foreign missions \$38,000, making for both \$69,000. The apportionment for all the States is \$1,000,000.

Rev. J. R. Hughes, of Greenwood, has arranged his work so as to give three or four months to special meetings. Those churches that need help in meet-

ings may secure his services, if they will write him as early as possible.

Dr. David W. Walley, of Richton, has offered for hospital work, preferably in China. He has been practicing medicine for five years. It is not yet known when the Foreign Mission Board will be able to commission him.

Three Mississippi preachers carried brides to the Southern Baptist Convention. The couples were Morris-Bowen, Holcomb-Jenkins and Kincannon-Nelms. Miss Nelms is from Roanoke, Va. We extend to all these our hearty, best wishes.

J. T. Baker, a prominent citizen of New Albany, died on the 17th inst. He was a Baptist, and one of the main supporters of the New Albany Baptist Church, and an uncle of Rev. G. W. Riley, pastor of the Griffith Memorial Church of Jackson.

Rev. L. M. Stone, being back in his old State with a sick daughter, would be glad to hold a few protracted meetings with small town or country churches, beginning about the first of June. He hopes by then his daughter will be fully recovered from the severe operation just undergone.

The meeting at the Second Church, Jackson, in which Pastor Patterson is assisted by Home Board Evangelist W. A. McComb, is now on its third week. Great good has been done. There have been additions by baptism and by letter. Bro. McComb held a meeting with this church once before with fine results.

In celebration of his fortieth anniversary of pastorate of the Calvary Baptist Church, New York, Dr. Robert Stewart McArthur preached a great sermon from Deut. 2:7: "These forty years Jehovah thy God hath been with thee; thou hast lacked nothing." The sermon has been put in tract form and is well worth reading.

On our convention trip we passed through a small city of several thousand inhabitants, located on the B. & O. Railway between Louisville and Cincinnati, in which not a single colored person lives. This town is Aurora, Ind. This is matched somewhat by Meyersville, Mississippi, a good sized town in which not a white person lives.

We extend congratulations to our warm personal friend, Dr. W. B. Murrah, president of Millsaps College, in his deserved promotion to the bishopric of the M. E. Church, South. We also congratulate the great denomination

which he represents in its wisdom in the selection it made. We express the hope that Bishop Murrah will not change his place of residence. So strong a factor as he would be missed by our city.

Rev. L. M. Stone is in Jackson with his daughter, Mrs. Sallie Leslie Drake, who entered the Baptist Hospital last week for an operation of a serious nature. Drs. Hunter and Shands performed the operation, and although they had to operate for appendicitis in addition to the delicate operation for female trouble she stood the severe surgical work quite well, and is now resting nicely and it is hoped she will be out soon.

Any experienced pastor desiring a location on the gulf coast, in the beautiful field of opportunity and growth, will possibly like to correspond with Dr. Rowe, secretary, or with Rev. Webb Brame, Long Beach, Miss. Bro. Brame is desirous of attending the Seminary this September and would be glad to turn his work over to some good, active man. Doubtless, some of our best brethren would like this great field for conditions of health and recreation, and then do a great good in the cause. Bro. Brame wants to make the change by August, if possible.

Sunday, the 15th, was a great day in Baltimore for Baptists. There were 97 sermons preached in the city by Baptist preachers, six of which were preached by Mississippi pastors—I. P. Trotter, W. A. Hewitt, J. H. Coin, H. L. Weeks, R. H. Tandy and W. A. Roper. We did not hear from all these sermons, but what we did hear was highly favorable to our Mississippi pastors. We heard Dr. E. Y. Mullins, at the First Presbyterian Church, and G. W. Daniels, at the Seventh Baptist Church; both sermons were of an exceptional high order. Also we attended memorial services at the Lyric Building, at 3 p. m.

The great Convention being over we now take a breathing spell of a brief time, and then gird ourselves for the best work in our history for State missions. We must not put this work off. Money for this purpose is needed now. Then there is another matter about which our churches have been a little negligent. We refer to ministerial education. The college session is now closing, leaving a debt on the Board of Ministerial Education. Suppose we lift this debt before we enter upon the raising of funds for State missions. We have met the demands for home and foreign missions, let's get down to business, and carry up to our State Convention in November a clean balance sheet for all objects.

## COMMENCEMENT PROGRAM MISSISSIPPI & HILLMAN COLLEGES.

Friday night, May 27, extemporaneous debate.

Saturday, 11 a. m., freshman contest for Farr medal.

Saturday, 4 p. m., preparatory contest for Carder medal.

Saturday, 8 p. m., Hillman College concert.

Sunday, 11 a. m., Mississippi College sermon, Rev. L. E. Barton, West room.

Sunday, 8 p. m., Hillman College sermon, Rev. Harry Leland Martin, Hollandale.

Monday, 11 a. m., senior contest for Jackey medal.

Monday, 4 p. m., sophomore contest for Hewitt medal.

Monday, 8 p. m., junior contest for Trotter medal.

Tuesday, 11 a. m., graduating exercises.

Tuesday, 11:30 a. m., annual address, Rev. W. T. Amis, Hot Springs, Ark.

Tuesday, 9 p. m., alumni banquet.

## THE HEROES OF ETERNITY.

Eternity has its heroes, no less than time. The world hangs its laurels upon the brows of those whom men call great, and heaven will place starry crowns upon the heads of those whom God adjudges to be worthy. But the heroes of earth will not be the heroes of the sky. The angelic orchestra will not play to celebrate the victories of Alexander, Hannibal, Caesar or Napoleon. The busts in the niches of the great heavenly temple will not be those of warriors who waded through blood to a royal throne, nor of kings who wasted their money to maintain the splendors of a regal court, nor of poets who soiled the wings of their genius in the cesspools of lust; but of heroic martyrs who sleep in unknown graves, of preachers who toiled in poverty and obscurity and died "unwept, unhonored and unsung," and of humble mothers who, like flowers far out on the desert, shed their fragrance unappreciated and almost unseen. The great ministers in eternity will not necessarily be bishops and archbishops and deans and canons, but those who wore Christ in their hearts and sacrificed their all to win souls for the Master. The most distinguished Christians will not necessarily be those who are here most applauded for their philanthropy, whose names are blazoned abroad, and who occupy conspicuous places in the church, but they will be those whose motives are purest, whose hearts are holiest, and whose lives are most completely under the sway of the scepter of the Son of God.

"When God shall call the muster-roll,  
As heroes, he'll mark off  
Some who ne'er charged at Waterloo,

Or stormed at Malakoff.

"Stars, garters, crosses, ribbons, fade;  
New orders here unfold:  
The widow's mite, St. Martin's cloak,  
The cup of water cold.

"Imperial names of history,  
Omitted from the list;  
In Paradise, preferment proves  
A hidden satirist.

"Some humble folk we knew quite well,  
But passed with scarce a nod,  
Now rank as heaven's nobility—  
The chivalry of God."

—Selected.

## SOMETIMES.

(Tessa Willingham Roddey.)

Sometimes I feel a spirit near me hovering,  
A ministering spirit whispering low to me,  
Soft messages of love and faith and sweetness,  
Kind messages of truth and sympathy.  
And who's the spirit? Need I ask that question?  
I know too well the tender presence near,  
I feel a rare sweet love dream o'er me stealing,  
A dream inspired by the presence dear.

Sometimes I hear low voices to me murmuring,  
I feel soft touches of caressing hands,  
Sweet memories of the past about me hovering,  
Of other days and other friends and lands.  
One land where flowers blossomed all about me,  
Where loved ones formed a dear, unbroken band,  
Sometimes I feel their spirits near me—with me,  
I feel the touch of mother's loving hand.

Sometimes I wander back again in spirit,  
To one dear sacred spot where grassy mounds  
Show where the ones I love lie quiet, sleeping,  
A sleep unbroken by the world's harsh sounds.  
Sometime some one will close my tired eyes  
And fold my hands across a pulseless breast;  
United in a home beyond the skies—  
I leave it all with God—He knoweth best.  
Long Beach, Miss.



# WOMAN'S WORK

MRS. G. W. RILEY, Editor, Jackson, Mississippi.

(Direct all communications for this department to Mrs. G. W. Riley, Jackson, Miss.)

## Woman's Central Committee:

MRS. J. A. BECKETT, MERIDIAN, President of Central Committee  
MRS. W. B. FODDS, MERIDIAN, Secretary of Central Committee  
MRS. W. S. SMITH, MERIDIAN, President of Southern Work  
MRS. MARTIN BALL, WINONA, President of Young Woman's Missionary Union.

## Officers of Annual Meeting:

MRS. J. D. GRANBERRY, HAZLEHURST, President  
MRS. A. J. AVEN, CLINTON, Vice-President  
MRS. GEO. W. RILEY, JACKSON, Recording Secretary

## MEMORIES.

Let us forget the things that vexed and tried us,  
The worrying things that caused our souls to fret;  
The hopes that cherished long, were still quenched us,  
Let us forget.

Let us forget the little slights that pained us,  
The greater wrongs that rankle sometimes yet;  
The pride which some lofty one disdained us,  
Let us forget.

But blessings manifold, past all describing,  
Kind words and helpful deeds, a countless throng,  
The fault of error, the rectitude unswerving,  
Let us remember long.

The sacrifice of love, the generous giving,  
When friends were few, the hand-clasp warm and strong;  
The fragrance of each life of holy living,  
Let us remember long.

Whatever things were good and true and gracious,  
Whatever of right has triumphed over wrong,  
What love of God or man has rendered precious,  
Let us remember long.  
—Exchange.

## MISSIONARY CALENDAR.

Sunday, May 29th—  
The Lord's Day.  
Monday, 30th—  
Miss Mary D. Willford, Laichow, China.—James 5:11.  
Tuesday, 31—  
Rev. J. E. Vills, Shanghai, China.—Rom. 8:32.  
Wednesday, June 1—  
For the continent of neglected opportunity.—Rom. 3:17.  
Thursday, 2—  
Baptist publications in Brazil and Argentina.—1 Thes. 2:4.  
Friday, 3—  
Rev. and Mrs. W. B. Bagby, Sao Paulo, Brazil.—Zech. 10:12.  
Saturday, 4—  
Rev. and Mrs. E. A. Jackson, Santa Ritta, Brazil.—Jno. 14:19.

We are happy to present to our readers the following article from our beloved Sister McComb. We feel it will help many desiring to take up the work as endorsed and

outlined by our W. M. U. All that we ask in return for her labor of love is that if you put to a practical test her most excellent advice you will write us about it that others may be encouraged to do as you have done:

## HOW TO ORGANIZE AND CONDUCT A SOCIETY.

(By Mrs. W. A. McComb).

The question has often come to this department of "How to Organize and Conduct a Society," and we have been asked to answer it in as few words as possible.

To organize a society in every church should be the ambition of every woman in our churches, and must be the earnest prayer and work of at least one woman. That woman need not necessarily be the pastor's wife, though of course she would be a good advocate and organizer of a Woman's Missionary Union.

But any one with the work sufficiently on her heart, after consultation with the pastor and as many of the women as may be convenient, may organize a society and should do so if there is none in her church. To desire a society, is credential enough to organize one, therefore any woman earnestly wishing one in her church should feel it her duty to organize one and to feel herself already appointed to do so.

There are several ways this may be done. An announcement may be made from the pulpit that on a certain day and hour and at a certain place, the women of the church are invited to meet and organize a W. M. U.

This place may be in a private home or in the church parlors or auditorium. But the better way is to send personal written invitations to every woman in the church, and to our mind this first meeting for organization would draw a larger crowd if held in a private home and the invitations sent in the name of the hostess. This lends a personal touch, which is always attractive, and such invitations would not receive a refusal as quickly as a general invitation to the church.

Of course this first meeting for organization could be made very attractive at the church by having dinner on the ground or some social attractions arranged in the church parlors.

We suggest that the one taking the initiative throw open her home and send out written invitations to every woman in the church. Let

the invitations be attractive, full of warmth, with no apology, but as though the meeting was expected to be enjoyable. This good sister, whoever she may be, might call to her assistance any other of the sisters to assist her in sending the invitations arranging the home attractively and in preparing any light refreshments that one might serve on an occasion of this kind. Of course the latter feature would not be necessary but would add greatly to the social feature of the occasion. And ice tea and small cakes for summer or chocolate and cakes for winter are not hard to arrange and very inexpensive compared to the great comfort and pleasure one gives to one's friends in such small favors.

After the ladies had assembled in response to the invitation, the hostess or any one else appointed may state in a few words what the object was for calling together, stating as there was no W. M. U. in the church and feeling that the church should be in line with all of the denomination's organized work, that the women of the church had been summoned with the hope of a permanent organized W. M. U. Some reasons also might be given for such an organization, and why every woman should become a member.

After this statement is made scripture reading would be in order, selecting such passages as bear on woman's faith, prayer and work. Follow with prayer and song or some special music. A leaflet should then be read, such as "Her House in Order," "Seven Reasons and An Invitation," "Miss Elizabeth's Circle," "The Ideal Auxiliary," or similar ones. (The first named would be the one to tempt us to a reading on an occasion like this).

After the preliminaries, the woman who called the meeting, might now take the names of all those present who would like to become a member of the W. M. U.

After collecting the roll, go into permanent organization by reading the constitution and electing the following officers: President, vice-president, secretary and treasurer. (A splendid constitution is found in the "Mission Workers' Manual" which may be altered to suit every society as to ages and time of meeting). After this is accomplished appoint a place and time for the next meeting at which time the new officers may be installed and the constitution read and arranged to suit the individual society. At this meeting the new president should announce her committees and take charge of the work. This meeting would afford an excellent opportunity for each newly elected officer to have something to say regarding her office and of how faithful she expected to be.

After the organization has thus been effected light refreshments may be served and a while spent in social converse. Curious from mission lands might be displayed on walls and tables with mission literature for free distribution which may be had for the writing to our Home and

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We want 20 men right away. Must have been and will pay good money—\$5.00 to \$8.00 a day guaranteed according to class of work. You need no money. Everything done on our capital. You deliver our goods and collect. A big opportunity. Write today for free plans, sample outfit, etc. All free. C. H. CRODINS, Manager, 1427 W. Adams Street, Dept. 1444, Chicago, Ill.

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Delegates interested in this movement or contemplate the trip should address the undersigned for such information as will guide them on the journey.

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Each society has to determine for itself how often to have the meetings. Where it is at all possible once a week is advisable always on the same day, and the hour suited to the season of the year. In country districts so often may not be convenient. One meeting in every month at least should be a missionary program. Some societies have the missionary meetings twice a month, the other two being a Bible study and business meetings, or a social meeting.

The place of meeting has to be determined by each society. Some meet altogether with the membership, taking it alphabetically, while other societies meet in the church. Some meet in the homes in the winter (because of fires) and at the church in the summer, while some meet altogether in the church with the exception of the social meeting once a month which is held in some home, several joining in the entertainment and providing refreshments, etc.

Those contemplating organizing a society would do well to write to the W. M. U. headquarters, 15 W. Franklin St., Baltimore, Md., addressed to Miss Edith Campbell Crane for a "catalogue of leaflets and publications," (which may be had free of charge). In this one may find the cost of all leaflets mentioned in this article also the "Mission Workers' Manual" and hundreds of other useful and instructive tracts. All leaflets and the Manual should be ordered and thoroughly looked over before the day of organization so that the constitution and everything shall be in readiness on that day when needed.

The Manual we mention is full of good things, not only giving the constitution but explains fully the duty of all officers, committees and how to conduct meetings, giving many helpful suggestions for various special meetings. No one contemplating organizing a society can afford to be without it.

Programs for the missionary meetings may be had from the Baltimore headquarters for thirty cents per year. Just send your address and thirty cents saying you want the "monthly literature," "The Foreign Mission Journal" and "The Home Field" are also great helps in arranging the programs.

Let every one bear in mind that no cut and dried program nor procedure can be arranged for any society but that leaders and those in charge of each individual society must devote time, talent and some money in arranging for meetings, remembering that everything in this life worth anything costs something and that we as Christian women should not be willing to offer to our "King of that which costs us nothing."

The Margaret Home, watched over by the devoted board at Greenville, S. C., continues to draw out the interest and support of the women in the work for the children of missionaries. Twelve children have been under its roof this year. The Training School grows in favor and in efficiency as well. Thirty-nine students are now studying there. It is hardly necessary to mention that a large number of these are preparing for service in the foreign field, as that fact is well known. Great appreciation is due the local board and Mrs. McLure, the principal, for the wise and large-minded management of this important interest of the Union.

The \$20,000 toward the endowment fund has been nearly completed, most of the amount being to property in Baltimore. The officers and executive committee of the W.

## TWENTY-SECOND ANNUAL REPORT OF WOMAN'S MISSIONARY UNION.

The twelve months just passed have been all too short for the doing of all that lay out before the Union after the 1909 annual meeting. A considerable increase over the actual gifts of last year has been aimed at, and earnest efforts made by each State organization to stimulate systematic giving in order that we may avoid the mistake of waiting until late in the year to make the bulk of our offerings. The larger amounts given in the first three-quarters of this year than in the corresponding periods of previous years, show that the union members are responding to the appeal for system in their offerings.

Deep interest in the foreign work is evident, as always. The Christmas offering, as will be seen by reference to the treasurer's report, was in advance of that for last year. The demands for envelopes and programs for the weeks of prayer have been unprecedented, and the calls for special leaflets on the objects given by the Board to the Women's, Young Women's, Children's and Royal Ambassador organizations show that there is a spirit of intelligent and earnest co-operation roused in many quarters.

This fact is also illustrated by the increased demand for "Our Mission Fields," the quarterly magazine published by the Union, of which there has never been less than 15,000 copies for a single issue, this year, and which has run to nearly 16,000 in the last quarter.

About fifteen hundred new societies of all grades are reported by state secretaries, which leads us to believe that many churches have been reached (by the organizing of their women) which were not previously in line with the missionary plans of the S. B. C. It is especially encouraging to note that the number of Royal Ambassador chapters (for boys) is double that reported last year, and that the Young Women's Auxiliaries have reached the number of considerably over one thousand. About ten thousand societies in all are reported.

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## FREE TO YOU—MY SISTER

Free to You and Every Sister Suffering from Woman's Ailments.



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I know woman's sufferings.  
I have found the cure.  
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I want to send you a complete ten day's treatment entirely free to prove to you that you can cure yourself at home, easily, quickly and surely. Remember, that it will cost you nothing to give the me your name and address, tell me how you suffer from your case, entirely free of charge, and I will send you the treatment book—"WOMAN'S OWN MEDICAL ADVISOR" with explanatory illustrations showing why women suffer, and how they can easily cure themselves at home. Every woman should have it, and decide for herself. Thousands of women have cured themselves with my home remedy. It cures all, and effectually cures Leucorrhoea, Green Discharge and Painful or Irregular Menstruation in Young Ladies. Plumpness and health always results from its use.

Wherever you live, I can refer you to ladies of your own locality who know and will gladly tell you sufferer that this Home Treatment really cures all women's diseases, and makes women well, strong, plump and robust. Just send me your address, and the free ten day's treatment is yours, absolutely free. Write today, as you may not see this offer again. Address: MRS. M. SUMMERS, Box 100, South Bend, Ind., U. S. A.

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Respectfully submitted,  
Fannie E. S. Heck, Pres.;  
Mrs. W. C. Lowndes, Treas.;  
Edith Campbell Crane, Secy.

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Thursday, May 26, 1910.

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## MEMORIAL SERVICE.

(Mrs. C. C. Campbell).

(Read at Palestine Church May 8, on Memorial Day, and published by request.)

To be able to breathe the pure air, to bask in the sunlight, to listen to the sweet low murmurings of water and the singing of birds, to gaze at the ever-changing skies, and to rest the eye on the beauties of forest and field, to feel a thrill of pleasure as the blood courses through our veins, and the heart beats are regular and constant, for such inestimable blessings our heads must ever go out in gratitude to the Giver of all good, when in the presence of death and the grave. Who has not stood over the inanimate body of a loved one and had solemn thoughts of life and death. Gone! Did it ever occur to you, dear friends, how much meaning lies in that little word? How many blasted hopes! How many plans made for the future gone! Childhood with all its wanton pleasures is gone—the happy childhood days when we used to join our little brothers and sisters around our sainted mother's knee in the evening after the cares of the day were over to listen to her tell us Bible stories. So many of our dear sweet-faced mothers have gone to the slumber-land to sleep in peace until light breaks over the tomb on the bright resurrection morn.

Bright hopeful youth follows childhood and from youth we stepped into manhood and womanhood, and from there we pass on down life's stream into the great unseen and unknown home of the never-dying soul. That the soul never dies is woven in all the schemes of human existence. It is a thread which is scarlet in all somber woof

of dreary years, prophecy of new life and promise. The question which the Jewish poet asked 4000 years ago has been answered affirmatively by every heart since the mother of all living mourned over her first child dead.

Death is a necessity in nature and immortality, is the palace chamber to which death is the door. Immortality, about which Plato philosophized and Socrates, facing the cup of hemlock spoke, has been brought to light the common heritage of man. Return along the ways of memory, and with the resurrection touch or tender recollection, bring back the dear familiar faces of the by-gone. How many of them have been called from labor to rest. You whose heads are crowned with the silver diadem of many years, whose faces are furrowed, whose strength is diminished, and yet, whose hearts are so young that they remember the love of father and mother and long for it still, bowed as you are, aged as you are, yet too young to live and walk alone, would you not renew that filial bond?

These loved ones have only moved on a little. You shall be with them again. Where, we know not. No man, let the ship of his fancy sail ever as far, on the sea of imagination, and skirt the amethystine coasts of fairer lands than artist ever painted, can tell the inquiring soul where dwells the glorified body of Christ. But we know that these brave soldiers in life's battles as pilgrims here below, have had their weary journeys, pains and anguish, but as travelers to that city whose builder and maker is God, they have completed their journey, their pains are ended and their anguish exchanged for a crown of joy. And it is befitting us that we come to-

gether and hold a service in memory of these dear departed ones, who have left lasting memorials here in the work they did. They need no pillars of stone as monuments, they have left good deeds that will ever be the most lasting monuments of what they were. We do not have to go to history to find lives for models, we do not have to look in some distant clime for noble characters worthy of emulation. Among our own beloved dead we recall many who possessed this nobility of character, many who had tears for all sorrow, who delighted to visit the poor with charitable intent, to watch by the sick, and to do all in their power to ameliorate the sufferings of humanity, and add to the sum of this world's comforts. Their aspirations were not lost among the clouds but were wafted through the streets of the City Immortal to the Great White Throne. There was a delightful realization that they were not moving toward a strange world, but a home that had always been in sight, and the sunset of their days told not of darkness and a gloomy night, but the sweet dawning of a morning life with a chastened beauty and celestial light. It would not be right to leave a subject like this, without a word about the dear, dear little ones, who came to our homes like angels wandering from heaven, who, having had time to shelter and rest, seem to have bethought themselves off the right road, and gone back again, leaving your hearts very lonely for a time. We often wonder what God meant by taking some bright little one away, while others more dull and unfortunate were left behind, and we are struck with the horrible thought, is life haphazard? Do little children come and go as

lambs of the flock, or the soft nestlings of the trees? We will not be content to suppose that God meant nothing by these angel visits. We talk of untimely deaths, as though we knew what was or what was not timely. Do we realize that such an expression accuses God of cruelty? and lays at the door of his great heart the bitter charge of wantonness? There is no such thing as untimely deaths. God chooses from our midst the children he would have educated in the gifts and the graces of heaven. They do not leave earth until their mission here has been fully performed. Not Gladstone with all the rounded accomplishments of his statesman life, nor Bismark with the giant trophies of his politician intelligence, nor Lincoln, nor Carlyle with his sixty original volumes about him, died with life-work more thoroughly finished than these little ones. You who have drawn the death cloth over the fresh young face of your sainted children, whose hearts are desolate and the breath of whose life is pain, in the bright mansion above they are waiting for you, schooled in the graces of heaven and sweet with angelic beauty. Thus the pain of parting does not carve those deep furrows on the brow, nor cut those red gashes in the heart, for through our tears we can see the face of our Father smiling down upon us, and above our sighs we can hear his sweet voice saying, "My grace is sufficient for you," and bidding us be of good cheer. So let us look to him for comfort, for he doeth all things well and has promised us a home not made with hands, eternal in the heavens.



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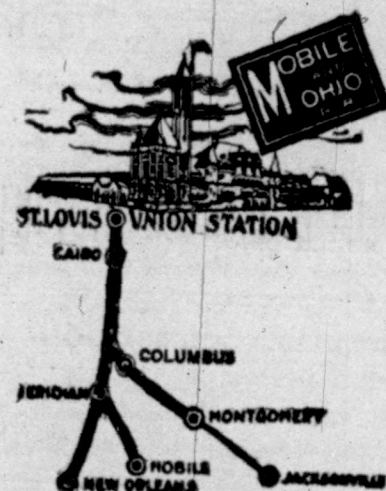
No. 4	No. 6
Lv. Gulfport..... 7:40 A.M.	4:25 P.M.
Lv. Hattiesburg..... 10:30 A.M.	7:43 P.M.
Ar. Jackson..... 1:55 P.M.	11:00 P.M.

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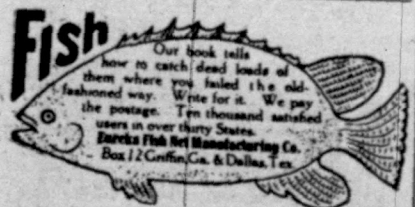
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## FUNCTIONAL MEMBERSHIP

Or

The Importance of Individual Work.

(Mrs. T. E. Waldrup).

In the twelfth chapter of First Corinthians we have a beautiful and impressive outline of church-membership—what it ought to be in order to represent typically the mystical body of Christ. The apostle begins by drawing the parallel between spiritual gifts and members of our natural bodies and says he would not have us ignorant of these things. He says that while there are diversities of gifts there is but one spirit; while there are differences of administration there is but one Lord; while there are diversities of operations there is one God who worketh in and through all. Likewise the body, though composed of many members is one body in function and in office. So also is Christ one body though there are a diversity of charities there is but one Spirit, the God and Father of us all.

But for our own information and instruction we will look more particularly into the functional membership of the body and from these lessons make applications to our own church and society. The hand and foot are paired and the ear and the eye. The apostle shows clearly that each has its own peculiar work to perform and that neither member should refuse to work or even complain because it was not constitutionally appointed to render the service of the other. He insists that each should be content to do as best it can the work given it to do. Each member is set in the body just where an all-wise Creator designed and placed it, and is there for the express purpose of meeting the necessities of the body. The hand is not expected to do the work of the foot, neither the ear the eye, but each in its own way must measure up to the responsibilities naturally entrusted to its care. For in this, and this alone, will there be no schism nor friction but all will work together in unity and love, each member sympathizing with the other in loss and in distress and rejoicing one with another when a thing attempted is well done. How happy are those bodies of ours when every member is well and able and willing to perform its own duties. So also, my sisters, ought we to be happy because we are members one of another in the body of Christ. And if so, then, how studiously ought we be in striving to do well all that we undertake for the Master. For what one may not be able to do another can do well. We may have a diversity of gifts but if each will use these gifts to the full measure of faith how excellent will be the service rendered to our Christ. As he does not expect the ear to do the work of the eye neither does he expect you to do the work I ought to do. Neither does God expect us, my sisters, to do the work of those who are not members with us but who are our sisters in the church ought to do. He will hold

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and I will ship C.O.D. to any open railroad station in the U. S., east of the Rocky mountains, this fine Willard Steel Range. Anyone can say they have the best range in the world, but I will furnish the evidence and leave the verdict to you. After you examine this range, if you are satisfied in every way, pay agent \$4.00 and freight, and you become the possessor of the best range in the world for the money. The range has six 8-inch lids; 17-inch oven; 15-gal. reservoir; large warming closet; top cooking surface, 30x25 inches. Guaranteed to reach you in perfect order. Shipping weight 40 lbs. "Write for Catalogue." Agents wanted to take orders for this range.

WM. G. WILLARD,  
ST. LOUIS, MO.

THEM to a strict account of their stewardship. If they have their light under a bushel so that it can not be seen when others stumble and fall the seven last plagues that are written in the Book shall be visited upon them. If they have their talents buried to await the coming of the Lord then he shall say, "When your fear cometh I will laugh at your calamity."

But another thought comes to mind: An ear is not an ear that does not hear; an eye is not an eye that does not see; a hand is not a hand that does not feel; a foot is not a foot that does not walk. If they fail to perform the functions of the body they were made to perform they cease to be members and become instead mere appendages to the body. In failing to be serviceable they fail to be useful and so become a burden rather than a blessing. If the hand or any other member of the body were disallowed exercise it would soon wither away and become a useless member. If the eye were closed for one, three, five or ten years the sense of vision would disappear and the eye would cease to be an eye. So with the members of this union or of the church, if any of you fail to do what you can you may rest assured that sooner or later you will become a mere appendage, a useless member, a dead saint if saint at all. No one can do the work you ought to do. Therefore, as one of our members the whole union suffers because of your neglect. On the other hand the whole union rejoices together with you when you act well your part.

May we not say with the poet: "Honor and fame from no condition rise, Act well your part for there all honor lies."

HARTSELLE, ALA.  
(J. W. Mayfield).

It was my privilege to spend two weeks in a meeting at Hartselle, Ala. This is a beautiful little town located on the L. & N. R. R., 74 miles north of Birmingham. Rev. A. A. Walker is the efficient pastor. Brother Walker has done a great

work since he went to Hartselle. Under his leadership the church has built a beautiful pastor's home. The membership has more than doubled since he went there only a little more than a year ago. The people love their pastor and he is leading them to great things in the Lord. The Lord gave us a gracious meeting. There were eleven additions.

## TEACHER TRAINING AWARDS

MISSISSIPPI—Hattiesburg, Mr. J. C. Lovelace, diploma; Annapolis, Miss Annie Sheppard, diploma; Meridian, Miss Willie Hender, diploma.  
Week Ending May 14.  
Alabama, Miss Kentucky, Miss Frances Fowler Oken, diploma.  
Scranton, Mrs. Mary Hall Friar, diploma; Mrs. A. C. Watkins, diploma; Miss Lena Hall, diploma.

## HELP FOR DAILY LIVING.

Our need of God's help for the meeting of the petty vexations and the minor trials of our everyday life is as real as it is for the supreme struggle of our being in the final conflict with the arch-enemy of our souls. And as to the relative measure of God's power requisite for our aiding, who shall say what is much or what is little for God to do? God is as ready to aid us in one time of need as in another. We can depend upon him alike when to us our requirements seem great or seem small. He who will help us in our dying will help us also in our daily living. He knows your need. It seems to you that no one can know it, it is so vast. He knows it better than you do yourself. The multitude of your own aspirations are not present to you, are lost to you, but he has caught them all in his own vessel and will see to it that all are duly fulfilled. He knows your need, your bodily and your social need, your intellectual need, your spiritual need, your need today, your need yesterday and your need tomorrow. And he knows it that he may supply it.—George Bowen.



... ..  
... ..





Georgia Business College,  
Nashville, Tenn.

"A young man or young woman finds it almost impossible to secure satisfactory employment without the aid of influential friends," writes Miss Bess Epling, a bright young stenographer now holding a position with the Bank of Talbotton, at Talbotton, Georgia. "But the youth of the South have a great friend and helper in the person of Mr. Eugene Anderson, whose photograph you published recently. I would like to see it published often, because of the inspiration it will be for those who can be benefited by Mr. Anderson. He is the president of one of the greatest business colleges of the South, and, although I had studied elsewhere, recently spent a week there, and was amazed to find what noble work was being done. The training is grand. 'Our business is too well established,' said Mr. Anderson, 'for us to be jealous because we didn't train you. If you are qualified to do the work we will gladly help you. We will help anybody who deserves help. If you can't find employment we will find it for you.' And he did it. This shows the breadth and magnanimity of the man. He has also helped more young people or scant means to get an education than almost any other man in the South, and I found in my brief stay of one week, while waiting for him to place me, that business men value Mr. Anderson's word and his opinion of young people more than they do any recommendation that can be shown. The 'employment for life' feature of Mr. Anderson's work is the most wonderful I ever heard of, and he believes in training students and letting them pay for it afterwards."

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## "A MUD SLINGER."

(J. F. Mitchell).

Is the name given me by the Flag of Fulton, Ky., a few numbers back. It named me a "kicker," but now it is mud-slinger. These names are nothing but to dodge the issue before Bro. Gilbert. Why did he not put my article in his paper and then reply to it, like a courageous man. I guess he did not want it seen. I wish brother, you would put it in and that would relieve the minds of fair thinking people from thinking that I am a mud-slinger and that The Record has mud in it. The Record is clean and nice, so much so that we know not to send anything to it but the truth and that must be sent in a nice Christian way.

Listen, every reader: "As a rule mission methods are not the only difference between Convention Baptists and the old time regular Missionary Land Mark Baptists, for Convention Baptists generally believe in the union meetings, pulpit annihilation, centralization in men and open communion." Look in Flag of October 7. I said that he was not correct, but the people of Dancy know that such men as he are misleading in making such statements. So my first name was a kicker and I answered that in the columns of The Record and in place of his taking the matter up and explaining himself and showing where I was wrong, if wrong, he shot at me with squib loads in the little Flag. You boast, brother, of being a debater, why don't you meet what I say?

Dear brother, many good works have the Convention Baptists done, such as build orphans' homes, hospitals for the sick, fed the poor, educated the ignorant, and preached the gospel to the poor blind heathen, for which of them are you Gospel Missioners stoning us. Ah you are like Baalam's ass, you can but say you mocked me. I mocked you when I told the people of Dancy that your sort were tearing up churches and confusing the people wherever you go, and knocked your trigger from under you at Dancy. You named me a kicker at once, and when I replied to what you said you said then I was a mud-slinger. You look on page 9, 28th of April, Baptist Flag, and see if you can see any mud.

Elder Gilbert says: "Elder Mitchell declined to debate with him." I wonder when! The Land Markers raised trouble in our Sunday School, and Elder Pass ousted them and the next day they were around with a paper with one little proposition which had C. A. Gilbert's name to it. I don't know whether it was placed there by him or who, but I told the boy who brought it for the Gospel Missioners to get out to themselves and let me say something and I would accommodate them provided they could furnish a good truthful man but, up to this time they are trying to undermine the Baptist Church at this place, and take it off with Land Markers. Some



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say we should not make the issue between us, but they have laid down the line of division and are causing all manner of confusion. We are taught that a house divided against itself cannot stand. They have denounced our Sunday School literature, the Southern Baptist Convention series, as being unscriptural and we who believe in studying and doing the things fostered by the Convention rotten. So we see no other way for any church but to get rid of them from among them.

## Effects of Opium and Cocaine.

When improperly used, opium and cocaine are two of the most powerful, life destroying drugs in the world. But worse is the slave these drugs produce on those who acquire the habit of using them, first in small and subsequently in gradually increased doses. It is practically impossible for anyone, even with an iron will, to break such bondage. There is a man over in Atlanta, Ga. however—Dr. B. M. Woolley—who for over thirty years has made a business of curing such drug habits. Unlike many specialists he treats these habits as diseases and claims that in most cases the sufferers are not directly responsible for their condition. His success in effecting cures is something phenomenal—so remarkable, in fact, as to call forth favorable editorial comment from the newspapers. Address him at No. 23 F Victor Sanitarium, Atlanta, Ga.

## ELLISVILLE.

(J. D. Jameson).

The Ellisville Church put a roll of money in the hands of her pastor, Rev. J. L. Lowe, and ordered him off to Baltimore to attend the Convention. He gladly obeyed, leaving me to fill the pulpit on the 15th inst., which I did. Had splendid congregations at both morning and evening services.

The compensation provided by the pastor and the church was the most liberal I ever received for one day's work. But the best of it all the Lord was with us and we sat "together in heavenly places in Christ Jesus" on that day.

The Ellisville Church is growing

in her spirituality and well as in her liberality.

I leave this week for a long trip taking in your or five States.

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We recently had this letter from Mrs. Annie Vaughan, of Raleigh, N. C.: "I cannot find words to express my deep gratitude for what your wonderful medicine, Cardui, did for me, for I sincerely believe it saved my life. I was sick and worn out, almost unto death. My sister finally persuaded me to take Cardui. Before I had taken 5 bottles I was well and strong."

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